The Religion and god of Anthony of Boston—A New Heaven and New Earth
–Anthony of Boston

In astrology, planets are believed to influence the affairs of men, both individually and collectively. When a planet aligns in a certain position in the sky at the time of one's birth, it is said to engender qualities based on its configuration. This configuration also applies to humanity as a whole, as it directs large scale events during certain alignments.

Mars 360 is a schema that I developed which focuses on the influence of one planet — the planet Mars. In 2019, I developed this model after extracting and anchoring it to biblical context regarding the number 666 and its derivative manifestations, namely the aspect of human conflict and iniquity. This numerological decryption takes a niche astrological concept and applies it to the larger story of the human epoch. Using the English Sumerian Gematria technique which applies multiples of 6 to the letters of the alphabet—A=6, B=12, C=18, etc, I added up the letters of the word MARS and got 306. Since the circular nature of Mars's orbit around the sun intimates 360, I added 360 to 306, which results to 666. This discovery and application snapped the entire edifice together—the previous paradigm and the emerging age.

The easiest way to understand the Mars 360 religious system in this regard is to retrospect the manner in which today's Abrahamic religions serve as a overlay to the previous Abrahamic tradition, with each asserting itself as the eschatological fulfillment of the previous epoch and incorporating the same core belief aspect — God of Abraham, along with the prophets of the previous era. Christianity incorporating elements of the old Jewish traditions into their Christological framework, with Islam accepting both the old Jewish tradition and some of the teachings of New Testament elements into their own Mohammedan framework. Each overlay, while asserting superiority, is considered by the previous faith system as diversionary due to its novel teachings. Here Mars 360 is following the same model with a similar diversionary path — incorporating the core tenet of the Abrahamic religion's belief in the God of Abraham and the legitimacy of the prophecies into its Armaarussian (Mars 360) pagan framework, which ultimately castigates the God of Abraham and relegates Him to being just one deity among many deities. Proof of Mars 360's embedded outlook of multiple gods is drawn from passages in the Torah where God acknowledges the pagan deities by enacting judgement against them through plagues — as Moses went face to face with the magicians of Pharaoh. Exodus 12:12 — "On all the gods of Egypt I will execute judgments: I am the LORD." In this regard, the text of the ancient Jewish tradition doesn't deny the Egyptian gods exist, but in fact demotes them. Likewise, Mars 360 doesn't deny the power and legitimacy of the Abrahamic God but still nonetheless actively resists Him.

Mars 360's emergence is thus rooted in my deliberate fulfillment of eschatological elements in Christianity and Islam, namely those serving as functions of the land beast who both calls down fire from heaven and for the creation of an image to the god of war, before marking adherents and separating them from the Abrahamic religious communities. Much in the way Sharia Law and the Catechism are central to application of religious law for Islam and Catholicism, Mars 360 becomes the primary doctrine for worshipers of Armaaruss, with my real time predictions linking Mars alignment to escalation of rocket attacks against Israel serving as the catalyst for belief and faith. October 7th, the large scale attack upon Israel in 2023 where thousands of rockets were fired en masses, is commemorated as the most important day of observation for the religion since it underscored the continued influence of Mars on war and aggression when it occurred while Mars was within 30 degrees of the lunar node — the transit of evidence of Armaaruss's grip on the world. The use of astrology to link the influence of planetary alignment to earthly manifestations affirming the power of an ancient deity is based on historical precedent and provides context to the world's Middle East focus—a long

standing battle between God and Mars(now Armaaruss). The Romans believed that the influence of the planets were evidence of the gods' power. Having warned about the same god that sacked the second Jewish Temple in AD 70, my prediction of October 7th and its scale of escalation cemented my status as prophet and land beast of this new religion centered around Mars.

This connection to escalation events in the Middle East — the birth place of civilization — underscores the legitimacy of Mars 360's main analysis. By finding a link between annual spikes in rocket fire attacks and the configuration of Mars within 30 degrees of the lunar node, I created a framework that has fostered growing interest in this phenomenon. The collective aspect of this predictive model — its influence on geopolitical events — segues into the primary framework of identifying core manifestations in individual human behavior which can trace later their political and ideological notions back to the position of Mars at the time the person was born along with the early behavioral dispositions affected by this.

The Mars 360 typology divides humanity into six primary archetypes defining one's default natural disposition often considered resistant or antagonistic by observers. Just as the collective influence of Mars underscores the antipathy embedded into the human psyche, the individual influence of Mars indicates manifestations at the micro level. I posit that the influence of Mars endorses a lack of energy in the individual towards the defining tasks or characteristics associated with the position of Mars in the heavens at the time of birth.

For instance, the sector in the heaven just above our head — numbered "1" — is tied to dealing with interpersonal matters — siblings, coworkers, groups, face to face communication and other people's money. When Mars is positioned there at the time one is born, the native is born with a natural lack of energy in dealing with those tasks or asserting the qualities needed to manage those situations. Because this is considered intrinsic, Mars 360 asserts that the native affected by it has certain natural rights regarding his lack of aptitude for the said tasks and characteristics. Early manifestations of someone afflicted by this influence include strong self-regard, argumentative, blunt face to face communication, lack of perception socially, and reduced boundaries when it comes to other's belongings. This early inclination evolves into political and ideological assertions that attempt to safeguard this natural expression of self-regard, individualism, or blunt face to face communication. The blunt face to face communication aspect afflicting the native presents as physical discomfort when forced into socializing or small talk.

Ideologies that allow for expression of these traits are capitalism, militarism, or exceptionalism. The qualities of the native here serve as virtues under those regimes as the lack of energy towards interacting socially with the environment can become assets in situations where uninhibited direct communication is imperative. Thus the native feels "at home" under such circumstances, whereas others who do regard their immediate social environment may feel perturbed under such conditions. Also the native's ideological positions will be a hostile reaction to groups or individuals he feels is forcing him into conditions that he lacks aptitude or energy to manage. A good example is socialism — this person would have strong trepidation towards ideas of socialism that involve forcing him into co-working conditions or circumstances that antagonize his natural self-regard. In this sense, one can predict where much of his antipathy in life will rest. The basic thesis of Mars 360 is that conflict originates from an inborn lack of energy toward certain domains of human engagement, and the resistance arises when individuals are forced to operate where that energy is required.

If we navigate around the chart that maps Mars placements, starting from the 1 sector, which we just explained and going counter clockwise, we arrive at the 2 sector which is relegated to one on one

relationships, thinking, long term memory, listening, attachments, heteronormative pathways — engagement with the opposite sex, conditioning, feelings and emotions and early upbringing, and happiness. When Mars is situated in the heavens denoting this sector, the result engenders a lack of energy to engage with these tasks or summon the qualities needed to cultivate them. The native thus exhibits signs of coldness, distance, lack of interest in forming bonds with the opposite sex, lack of nostalgia in regards to people, places or things, lack of desire for peace or serenity in terms of mental state or societal conditions, lack of energy to listen and process sounds, aversion to repetition, as well as an aversion to familiarity. Situations or circumstances where energy is needed to promote tenets of this sector results in resistance from the native, to where he may antagonize notions where calm, complacency and serenity are promoted and at the same time uphold ideologies that propagate some measure of mistrust, chaos and urgency. The lack of energy to condition oneself to socially accepted ways of believing and thinking can manifest as antipathy towards various systems of belief. One on one situations where listening and intimacy are required also bring on a sense of discomfort for the native.

If we move to the 3 sector, we arrive at components of the body and rudimentary aspects of maintaining our physical health. Eating, sleeping, staying safe — usually with shelter, breathing, and just being alive are the primary functions which this sector mandates. When Mars is positioned here, the native is afflicted with a lack of energy to engage with these tasks or summon the characteristics needed to cultivate them. The result is a constant recurring restlessness compelling the native to get out and about and roam freely without any physical constraints. Those physical constraints required by the sector 3 can trigger a strong degree of antipathy towards ideologies that promote bodily restrictions, such as religion. Libertarianism is one of the most prominent ideologies that this type is likely to uphold since it promotes free use and application of the physical body. A strong degree of discomfort is exhibited by the native when physical constraints are forced upon him — one such being confinement. Confinement is often the body's way of staying safe, but yet this archetype displays an aversion to such conditions. Thus, any ideas that promote what the native sees as physically confining or constraining will be met with hostility. An example is patriotism and love of the home — both of which is avoided by the Mars-influenced sector 3 person. This person can also view the family as a source of acrimony since family matters can be physically limiting when the person is forced to attend to circumstances that require staying put for prolonged periods.

The next sector going counter clock-wise is the 4 sector which mandates application of tolerance, use of language indirectly, self-regulation and boundaries. Management of things that are distant and disconnected from the individual is a problem for the native with Mars positioned here. The native thus has a lack of energy for applying the necessary qualities needed to display the reverence and respect for activities, places, people, ideologies that are remote or detached from him. There is a familiarity bias which is inherent in this person, making it difficult for him to engage with or accept the boundaries that are part and parcel of the broader society or extended world we live in. There is also difficulty in dealing with new information and weaker elements of society. Ideologies that promote anything foreign, weak or strange are usually met with hostility and disdain, which is why the native afflicted by this Mars position tend to be strong proponents of relative nationalism, racism, or ideologies which promotes anything he is familiar with.

The next sector is the 5th sector where skilled work, authority, earned money, reverence, status figures are primary components. When Mars is positioned there, the native will display a lack of energy pursuing the engagement necessary to obtain or satisfy the elements required. The result is a resistance towards tasks or ideologies that promote this compartment of life. Antipathy towards hard work, submission and obedience is upheld throughout the native's life, with an acute aversion to individuals who are in some way stronger or superior to them.

The next sector is the sixth sector where appearance, gender roles, ethnic standards, facial expressions, status, attention, hygiene, and backbone are highlighted. When Mars is positioned here, the native develops a strong aversion towards being seen or scrutinized due to the lack of energy to focus on how he appears to others. The result is an antipathy towards large crowds and ideas highlighting his appearance — or race. Many comedians have this placement, which explains how they can perform under conditions where the energy towards or worry about one's appearance to others is not required. Promotion of violence, self-interest, and war will repulse the individual. The native lacks both the intention to manage his appearance and the ability to focus on his position or orientation in relation to others around him, resulting in a sense of awkwardness in public spaces. Consequently, this person can upload relative liberal ideologies or any perspective that involves capitulating to the interest of other individuals or groups.

This "resistance" manifests itself in various political stances and ideologies, compelling the native to efforts that implant what he feels are his natural ways. The resulting conditions of this complex dynamic — that being a morass of sectarianism and strife — can be quelled through "understanding." A pre-loaded ontological system of human classification would prime people to anticipate various archetypes motivated by the same overarching influence of Mars, which should theoretically foster a sense of connection amid distinctive qualities that permeate society. The drawback, however, is that such a model has a way of trivializing notions that we've already assigned to the moral and spiritual compass which give our lives meaning and a sense of transcendence. In fact, all ontological and scientific systems have a way of reducing our most sensitive and evolving perspectives to natural biological and geological shifts. Mars 360 is no different. Whereas before, when our ideologies were tied to a crusade of the righteous worthy of reverence, under Mars 360, they are now relegated to biological and astrophysical systems that can predict a person's psychological evolution. Meaning and reverence become embedded into the system itself since it was built on eschatological aspects. While behavior and beliefs are trivialized, the system that manages it becomes coupled with the significance and meaning assigned to the human epoch, which should prevent Mars 360's trivialization risk from collapsing into nihilism. Mars 360 is interwoven with theological elements much like contemporary religion, and is fused with an ideology that can invoke a sense of pertinence and importance. Concepts which can undermine the system, such as the desire for transcendence, are relegated to the astrological/biological defense mechanisms which define Mars influence. Attempts to apply transcendence against the system can be traced to intrinsic cognitive wiring that can be tagged and pathologized under psycho-social discourse about the influence of Mars. Thus, a person acting out their Mars influenced behavior will supersede the actual meaning that he is trying to evoke — in essence a certain flair of typicality will be conferred onto the native regardless of the message or stance he is asserting, such that one will observe the person's words and actions and before making a judgment, will consider the source. "Oh that's typical of that type" would be a common trope under this regime, which inevitably undermines the shock value that transcendentalists try to present by ultimately reducing its disruptive power. An example would be someone asserting that they do not believe in Mars influence — a perspective which would be consigned to the compartment that provides concessions for free thought. The pre-loaded Mars 360 framework imprinted into society's institutions would thus prevent the native from extricating himself and his views from his respective Mars influenced qualities and internal makeup. Essentially going against the system or aligning with it will be relegated to archetypal expression and Mars-influenced defense mechanisms.

Avoiding the deterministic typology pitfall will involve informant-reported classification. While conducting a birth chart at the time of a person's birth and recording the sector that Mars is positioned in is imperative, it is not intransigent. The system will rely on continued behavior reports throughout

the native's early upbringing. Whereas most psychological typologies are self-reported, Mars 360 can apply an informant-reported classification, with parents, siblings, teachers, classmates, neighbors, etc serving in this role. While the intuitive framework surmises Mars being positioned in a certain place at time of birth intimates adverse qualities, asserting the overarching philosophy that humans are comprised of six of these archetypes would be the primary objective since the model is bolstered by intuition. Reporting to a database the native's number based on early childhood or adolescent behavior traits that are tied to specific sectors of Mars influence can coalesce into a system that manages allocation. The number could be appended to the social security number or the person's full name. Theoretically, the informant reported number should align with the native actual mars position, should the person conduct an astrological birth chart. Consensus or public sentiment on this matter would either foster or detract from the model — does the informant reported number align with where Mars is positioned in one's birthchart? Once the informant-reported number is collected, it can be compared against the actual Mars placement in the birth chart. Agreement or divergence between the informant report and astrological chart serves as a consensus marker, either reinforcing or detracting from the belief system.

The informant-reported typology serves as an advantage in areas like the workplace because without having to serve a self-reported questionnaire or observe the employee's behavior, an employee can simply observe the appended number which is informant reported and surmise which type of archetype he would be managing on the job. Another advantage of informant reported typology is that it removes limits on how a person qualifies or defines himself. A person does not have to resign himself to how others tag him under this system. He can identify with any archetype he chooses. However, the database number is informant based and has institutional power — similar to how scientific papers are judged based on independent or external verification and not self-validation. Resistance on this aspect would only further verify Mars-based classification — an example is someone completely rejecting tags and having that stance further affirm his Mars influenced identifier. All forms of resistance and the type and direction of thus validates the model. Mars 360 has a circular validation structure.

One of the advantages of this model is how the number designation can supersede other identifiers used in society, such as creed, nationality or race. While still applied to human society, these antiquated designations would be kept in check by the Mars 360 model. Mars 360 doesn't enforce perception, but it does provide an off ramp in terms of how humans perceive and qualify their daily interactions and intuitions. Did this person inconvenience or offend me because of his creed, nationality, or archetype? What's profound about the model is that it can assign ethnocentrism and other phobias to the Mars-centric dispositions, nearly accounting for every antipathy, which are expressions of Mars-influenced resistance patterns. Furthermore, Mars 360 doesn't try to suppress society's various identifiers, but it does compete with them for primacy, which in itself should have a stabilizing influence.

So far we have elucidated a religious system that diverts from the norm in terms of espousing dogma and legality. The law is primary for religion, but Mars 360's classification typology defining and allocating the archetypes becomes the foundation of which laws are placed on top of and expected to honor. So the legal framework in this regard is flexible but the insistence that the legal framework honors the Mars 360 typology is rigid and unyielding. Instead of the law being passed down from the God of Abraham as a fixed doctrine, the Mars 360 model is inextricably linked and inspired by the god Armaaruss, the contemporary name for Mars. Abrahamic religion says one must conform to the law to be righteous, but Mars 360 says the law must conform to what you already are. Mars 360 would have ideological czars, religious leaders, priests and priestesses, worship services, etc.

The general outlook is very simple — worship of Armaaruss on Thursdays — marking oneself with “Mars 360” on the right hand during services, recognizing Anthony of Boston as prophet and advocating for a Mars 360 typology-based legal framework based on the six archetypes. The holy book for the religion is “The Sudo Agonai”

A big question to resolve is the idea of the afterlife. Regardless of belief in the Abrahamic doctrine, anyone familiar with the text would be curious as to why would anyone consign themselves to the condemnation which is explicit in the scriptures — wilfully accepting perdition over salvation. Mars 360 resolves this through the lens of ancient Roman views of the afterlife which converge with the Abrahamic perspective. The Bible references both a lake of fire and hell, juxtaposing the two in certain passages — “hell is thrown into the lake of fire.” In the Bible, references to things being thrown to the fire was a metaphor for dismissing things no longer relevant. This is the view of Mars 360, such that the lake of fire is an eternal separation from the Abrahamic epoch, something that applies to all non Abrahamic worldviews—not that non-Abrahamic faiths are “sent” somewhere, but that the separation is something which is evident in the fact of one thing being remote from another, which is why there should not be any alarm in this sense. With this mission having aligned with a revived Roman paganism, the ancient view of the afterlife becomes relevant and indicates that the lake of fire in biblical terminology is akin to the underworld where all souls go under the ancient Roman view. The level one attains in the underworld, whether higher or lower(lowest is Tartarus), correlates to what degree in one’s lifetime one succumbed to their Mars influence at the expense of other humans. Experience in the afterlife is thus determined by the other souls in the underworld.

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